What Shall We Render?

Glad tidings over sea and land
The herald angels sing.
Let every heart and voice unite
In praises of our King.

Who left his starry home on high
For us a fallen race,
Who gave his life that we might live.
Oh, wondrous love and grace!

What offering shall we bring anew
To lay at Jesus' feet?
Not gold or myrrh or insense rare
Can be an offering meet.

Only the love of sinful hearts
Bought by his precious blood
The glory and the crown shall be
Of our incarnate God.

For "Worthy, worthy is the Lamb!"
Sing the redeemed on high,
And "Glory be to God above"
Let every voice reply.—SEL.

Church Government. No. 1.

BY JOHN CULP.

Analogy between political and church government.

The analogy which we refer to in that of the political governments and that of church governments is this: That all who do not conform to the laws of the political governments are punished.

Just so it is in church government. All denominations form laws according to their ideas of the Word of God; then all who do not conform to these laws are expelled. Excommunication then is the penalty in the church as fines or imprisionment are penalties politically.

In reality neither of these methods may be called government, for the man who is fined for breaking the law pays for not being governed by it; and the criminal who is imprisioned, is punished for not being governed; and he who suffers capital punishment is beyond the reach of all the political powers of being regulated by them, even by penalties. This latter case may be illustrative of our universal and popular form of church government.

It follows therefore that this is neither in the political nor religious case strictly governing their subjects, for it does not govern, but simply grants iniquity by penalties or the utter annihilation of some individuals, because they cannot be governed.

Now what would be more proper to call such works or institutions? Would it not be political powers, in speaking of worldly governments? And church power, when we speak of church government.

Our worldly governments, as we call them are powers, and are Scripturally termed as such when spoken of by the Savior or his apostles. Luke 12: 11; Rom. 13: 1; Titus 3: 1; Col. 2: 15; Eph. 6: 12; 1 Pet. 3: 22; and in many other places the same is inferred. There is but one instance we think where governors are mentioned, (1 Pet. 2: 13,) but even there it is qualified by saying such "that are sent by him for the punishment of evil doers."

What then is the conclusion respecting this which is so popularly denominated as church government? Why it is that these masterly church expulsions of church members are executed by nothing but by an accumulated church power, and therefore decisions and laws that are manufactured by men: And though they be ever so patient and lenient, if finally they expel any individual church member for anything whatsoever, (excepting immoral conduct and criminal acts) it is only man-made, and erroneously set up in the church of God and counted for his method of church government.

Now that it is clear that governments of this world as we call them is not govermental but powers only in this world; and church government as we call them (having reference to our disciplines and creeds) is nothing but a church power; therefore it follows that the expelling of church members (except for immoral conduct) is wrong and calculate in the next place to show that it cannot be sustained Scripturally. When after that a better form of church government will be sought, or proposed and made practical than this rude and erroneous and even barbarous method of force-work which we erroneously call government.

Warrensburg, Mo.

Religious "In Spots."

Some years ago we heard a man who has attained not a little celebrity as a lecturer say in one of his lectures that in answer to a question as to whether or not he was sanctified he responded that he "was sanctified just in spots." Doubtless he revealed a real fact by this quaint statement. There is too much tendency to be religious just in spots.

There is too much disposition among men to spasmodic piety. They are religious under certain circumstances, and more religious under others, and extremely religious under still different circumstances. And this is not hypocrisy. They are doing and living the best they have yet attained to in the Christian life. They are religious, but just in spots.

There are not a few who at certain times become aroused and throw themselves into religious channels of thinking and acting with great energy and force. By and by they relax again into indifference. They made a religious exertion and had success, and then laid the matter by as a circumstance for future congratulation. They set themselves in the future for another season of victory. Dr. Parker says, "Life is not to be a system of scheming, managing, arranging, balancing, outwitting those who are half blind, outrunning those who are cripples or unable to run. Life is a religion, a consecration, a spiritual sacrifice, a continual living in the sight and fear and love of God. Foolish are the men who want to be right in particular instances, who desire above all things not to be outwitted on set occasions." God must so take hold of a man as to make him right everywhere and at all times. It is not enough to be right at one time or a few times or in one thing. We may be so intensely right in one thing as to be wrong thereby at half a dozen other points of character—religious, intensely so, but only in spots.

Christianity proposes a renewal of the whole nature and character of the man, and their being so placed under the power of God that the constant trend and plan of that life well be divine. It promises such a bestowment of the mind and love and spirit of Christ as that the whole life in every event, under every circumstance at all times will be the same unfolding of a holy and divine principle and source of action from within. No man can turn a corner on God. No man can neglect the spiritual sources of a holy character, and yet hope to catch the favor of fortunate circumstances in religious living. No man can win the awful battle of life by merely going out on dress-parade. No man can rise from the lowest average plane of life in a moment to the exalted station of a saint by some shrewdness or application of his own powers. It is better to be religious in spots than not at all; but God's way is to be Christ's all over—through and through—a new creature in Christ Jesus.—RELIGIOUS TELESCOPE.

Why not Work for Christ?

God has given each one a work to do. We have a talent and let us not be like the man spoken of in Matt. 25: 24, 25, who said "Lord I knew thee that thou art a hard man, reaping where thou hast not sown and gathering where thou hast not strewn and I was afraid and went and hid thy treasure in the earth." We may not know what talents he has given to us till we try them. Some may have the talent to preach, some to teach and others to pray and sing. Some do one thing and some another. But whatever talent we may have, let us try to cultivate it and not be found slothful in the Master's vineyard, "For the harvest is great and the laborers are few." I think if one has a talent to preach, let him preach, or if to sing, let him sing; or to pray, let him pray; or to write, let him write. We can serve God in any of them But whatever our calling may be let us be up and doing.

I think that those churches that have material for ministers should elect them and send them out, for there are so many calls for preaching and not preachers enough to fill all of the calls. There might be a great deal of good done that way that is left undone. Then a great deal of good might be done by us who are not ministers of the Gospel if we would all join hands and hearts with Christ as our leader and commander and go into the battle against sin and Satan. What a vast army we could raise. If the President of the United States should call for one hundred thousand men, volunteers to fight against Great Britain how soon would the call be answered by 100,000 men marching to save their country? I say that in less than twenty-four hours they would be in arms ready to stand by the President. Now why can't we as Christians raise an army 100,000 strong to fight against sin and the devil?

Is it that we have not the courage to fight such an adversary as Satan? Lord forbid that we should be such cowards. I say therefore brothers and sisters let us rouse up and march against the devil in such a force as to completely overwhelm him and raise the shout of victory for Christ. If one should fall in the front of the battle point him to the cross aud tell him if he will but have faith and will put his trust in him who was so cruely nailed to the rugged tree he will be healed.

Christ has said, "Come unto me all ye that labor and are heavy laden and I will give you rest." With such a blessing as this promised to us seems to me we ought to go to work with a new zeal and forward Christ's Kingdom even unto the ends of the earth. We certainly know it is our duty. If we know these things and do them not I am afraid we shall not fare so well. "For as the boby without the Spirit is dead so faith without works is dead." So I say let us go to the front.

Your brother in Christ,
W. P. C.

Obscure Heroism.

How useless our lives seem to us sometimes! How we long for an opportunity to perform some great action! We become tired of the daily routine of home life, and imagine we could be far happier in other scenes. We think of life's great battle-field, and wish to be heroes. We think of the good we might do if our lot had been cast in different scenes. We forget that the world bestows no title as noble as father, mother, sister or brother. In the sacred precincts of home we have many chances for heroism. The daily acts of self-denial for the good of a loved one, the gentle word of soothing for another's trouble, the care of the sick, may all seem as nothing, yet who can tell the good they accomplish? Our slightest word may have an influence over another for good or evil. We are daily sowing the seed which will bring forth some sort of harvest. Well will it be for us if the harvest is one we will be proud to garner.

PRES. BANNER.

In matters of conscience first thoughts are best; in matters of prudence last thoughts are best.—*Robert Hall.*

He can never truly relish the sweetness of God's mercy who never tasted the bitterness of his own misery.

Can't is the echoing of other person's beliefs. It is frightful to live amongst echoes.—*T. Carlyle.*

The saints are sometimes allowed to fall into an affliction to preserve them from falling in with a temptation.

Never lay too great stress upon your own usefulness, or perhaps God may show you that he can do with out you.

True popularity is not popularity which is followed after, but the popularity which follows after.—*Lord Mansfield.*

We cannot make a more lively representation and emblem to ourselves of hell than by the view of a kingdom in war.—*Lord Clarendon.*

He does not know those things which are of use and necessity for him to know, is but an ignorant man, whatever he may know besides.

What is the Bible? It is the hive of all sweetness. It is the armory of all well-tempered weapons. It is the tower containing the crown-jewels of the universe. It is the lamp that kindles all other lights. It is the home of all majesties and splendors. It is the marriage-ring that unites the celestial with the terrestrial, while all the clustering white-robed denizens of the sky hovering around rejoice at the nuptials.—*Talmage.*